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VOICE OF MISSIONS.
Published Monthly and Bi-Monthly
30 Young St., Atlanta, Ga.
The Organ of the Missionary Department of the A. M. E. Church.
PRICE, 50 CENTS A YEAR.
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☞ All Business Letters addressed to Bishop B. W. Arnett, or Voice of Missions, 30 Young Street, Atlanta, Ga.
Entered at the postoffice at Atlanta, Ga., as second-class mail matter.

VOL. VI. 30 YOUNG ST., ATLANTA, GEORGIA, SEPTEMBER 1, 1898. NO. 9.

ANOTHER TOUR THROUGH THE DISTRICT

MADAM DUNCAN SPEAKS OF LABORS.

Mrs. C. M. Wilson, Assistant—Women at Work—Africa Must Be Saved —Christ Must Reign.

DEAR SISTERS AND CO-LABORERS, GREETING:

When I left you in the month of July, I promised to report again in the August number of our great missionary banner, "THE VOICE." But as you all know there are other people who must have a chance to put in a few words in the paper that is more extensively read than any other colored paper in the world, I decided to wait till the September issue to tell you of the success of the organization which we represent.

The Woman's Home and Foreign Missionary Society is beginning to hold up her head above the waves, and we think that at the end of the quadrenium we will be able to make a good report. In the last report we promised to begin with our visit to Columbiana, Ala., where the Women's Third Annual Session of the Society met in convention. We left our home on 17th of June for that nice little town, where we were met by one of the students of Payne University, Miss Cora M. Elliott, who is as lovely a Christian girl and earnest worker in God's church as she is beautiful—for nature has bestowed its gifts upon her most lavishly—and her highest ambition, she says, is to finish school and go to Africa as a Missionary. God bless her efforts. Her home is a most lovely one, with good mother and father, brother and sisters. We were most royally entertained by them. The convention was a success from start to finish. The worthy President, Mrs. M. A. Pope, made an excellent presiding officer. About sixteen societies were represented on the district, and about $86.54 in the treasury for Home and Foreign Missions. We are, indeed, proud of the Montevallo District, and the many nice people whom we had the pleasure of meeting. On Sabbath morning we spoke to a crowded house, and at the end, persons arose to join the band, asking for prayer to make them stronger Missionaries. We feel that God blessed our efforts there. Rev. J. A. Farrior made everything pleasant.

On the 22d, with the help of the P. E. of Selma district, Rev. S. L. Mims, a convention met in Bethel African M. E. Church, East Selma, where Rev. Jefferson and his people made everything quite pleasant for the convention.

A grand organization was effected, the first in the history of the district, controlled by women alone, and the Pastors and P. E. seemed to be delighted to see the good work go on and help every way possible to make a success.

With Mrs. L. A. Davis in the lead as president of the district, and the other efficient officers, the district will certainly be one of the leaders this next year.

On the 24th, the time appointed to begin work on the Birmingham district, to help the members of the district get ready for the state convention, we traveled the district and met with wide awake ministers and P. E. who helped us to as many places as possible. We were gladly received among the people of the Birmingham district, and made some warm friends.

The State Convention met in due time and went to work with earnest will. The First Vice President, Mrs. S. B. Shields, deserves much praise for her excellent manner of presiding. She was re-elected to the position, with Mrs. S. A. Christian in the lead as President; one of Alabama's greatest women, and the other officers of which we heard in the last issue of the VOICE will indeed make the state one of the greatest Missionary states in the Union. We left on Tuesday morning for Georgia headquarters, to be able to get to the State Convention of Georgia. With our Assistant, Mrs. C. M. Wilson, we reached Forsyth in due time, where, to our great pleasure, we found the 2nd Vice President ready to preside, although she being sick and hardly able to do so. Mrs. H. L. Shelton, P. E. W. C. Shelton's wife, was then elected State President. The state of Georgia had a great loss any way, in Mrs. Turner and Mrs. Cooper, who were their leaders, yet she means to move on to perfection. She has started out now for a new year with an efficient corps of officers and they mean the victory shall be achieved on Israel's side.

We returned to headquarters and got our mail straight; prepared to visit the District Conferences of Georgia, as many as were possible. We left in due time for Lithonia, Ga., but had only a short time to be with the brethren, but they made us happy by their kind treatment. From Presiding Elder to Stewards, from different charges, did all in their power to make us know that the brethren of the Atlanta District know how to take care of their ladies. There being so many Conferences in one week made us hurry through, then we found it impossible to reach them all, but our assistant went to some of them, from whom we have gathered a very favorable report.

We left Lithonia for White Plains, Ga., where the Presiding Elder, Rev. Wm. D. Johnson, brethren, sisters and delegates of the Athens District were anxiously awaiting our coming. We succeeding in organizing the District into a grand working crowd of women, with Mrs. F. G. Snelson Chief Director; Mrs. W. A. Fountain, President, and a number of efficient officers, all of whom we cannot remember by name, but we hope the corresponding secretary will send them to our office at once. We then drove thirteen miles to get to the train so as to reach headquarters in time for the next place, but being sick made us a little later getting to the beautiful little town of Cartersville, but on Sunday morning arose feeling better and began by addressing the Sunday school convention under the Rev. Sam Jones' tabernacle. There was an appreciative audience of both white and colored, who, one and all, after the benediction came up to be introduced, and expressed their appreciation of the address delivered. One of the ladies we learn, is a very very rich one, and seemed to be much in sympathy with the work, took our picture home. If the Lord is willing—if we can visit there again, we will try to see more of them, for, as Elijah, "we are jealous for the kingdom of our God." The District Conference of the Marietta District we learn, as a whole, from beginning to end, was grand. We certainly can witness the ending. The polished Rev. J. A. Linsey, D. D., and ministers of the District will have a warm place in our hearts always, with the excellent people of the town of Cartersville. Some of the ministers took our address to help us along in our travels, by sending us something from their own pockets. The meeting all day on the Sabbath was grand. The tabernacle being crowded with both nationalities and all denominations from far and near, people came to worship God.

Rev. Matthews of Marietta Station preached a soul stirring sermon, and in the afternoon Rev. Bradley again waded into God's gospel, and people were happy all day. Your humble servant done a goodly portion of the singing, at which the entire audience seemed highly pleased. The night services were held in the church and conducted by your humble servant and the Presiding Elder. The congregation seemed gratified to listen to the words of the servant of Home and Foreign Missions. May God bless the district. The brethren were anxious to lead in the way of General Superintendent expenses, which they did. Our next place being at Hampton, Ga., South Atlanta District, Rev. D. Strickland, P. E., who was once our Pastor at Rome, Ga., made everything pleasant for us at his Conference. He is a great wide, openhearted man, and also his ministers. We organized a grand society and the women of the baby district will go to work earnestly for the cause of Missions. If the ministers of some of the districts, and P. E. will help support the W. H. and F. M. Society, ere long the Home Department will be able to build churches and buy land in communities where the banner of African Methodism is needed to wave, and then support some good minister to give the gospel to God's creatures. The minister or P. E. who would oppose ought to be ashamed of the position he holds. So, stop such talk as, "If women have got to rule this thing it's dead now, and I am chief president, and what do I care about the constitution and by-laws? I'll run this thing like I want it. What do I care about reporting at headquarters?"

Now, brethren, let us reason for God. We were compelled to get our assistant to go to the Rome district, where the Rev. J. M. Lee did make everything pleasant as did the P. E. of the Forsyth district at Barnesville and Rev. Stinson of the Griffin district. We are arranging for women's district meetings on each district in both states so as to get the work well established.

We feel almost jealous because we cannot attend the Rome District Conference, for we were a member of that district for seven years, also a member of the North Georgia Conference the same length of time, and we would have so much enjoyed being with old fellow-workers and colaborers, but we shall prepare especially for that District Convention next year, God willing.

The Presiding Elders' Council at Americus and engagements in Alabama on 8th to 29th prevented us from being with the work in Georgia any more till the last of September. Then, dear sisters and brethren, we will begin with you again. Our great Secretary of Missions has sent out a grand Missionary report. The W. H. and F. M. Society of the two States of Georgia and Alabama alone gave to Missionary Department only $207.59, and, dear sisters, let us double the amount, if possible, for 1898 to '99. Let the report come to at least $500 for the foreign work instead of $200 for the women of the Sixth Episcopal District. The Easter collection was certainly grand, which came by some earnest efforts of the women of the states. Now the societies are given ample credit in the report, each and every one, so we should be greatly encouraged. Let our watchword continue to be, "Onward, Christian soldiers, for marching must be done." Yours for the cause of Christ in this country, South America, West Indies and our beloved Africa,

SARAH J. DUNCAN,
General Superintendent

EVERY member of our church who fails to do his or her duty on Endowment Day, when there is so much at stake, will have lousy heads for twelve months to come, and whenever you find them scratching their noddles, you may know what is the matter.

OHIO WOMEN IN CONVENTION.

Ministers Who Are Indifferent to Missions Should be Starved.

THEY SUBSCRIBED TO THE SOUTH AFRICAN COLLEGE.

Charlotte Manya of Johannesburg, South Africa, a Rare Jewel.—A Brilliant Letter From Miss Shorter.

WILBERFORCE, OHIO, Aug. 1898.

To the Members of the Women's Mite Missionary Societies of the Third Episcopal District of the A. M. E. Church:

MY DEAR SISTERS:

The Convention of the W. M. M. S. for the present year was held at Washington, C. H., Ohio, Friday, Saturday and Sunday, July 29, 30 and 31, at Rodgers A. M. E. Church. The entire session was a very profitable one. There are some changes in the board of officers, Miss Minnie Moore, our faithful corresponding secretary, was elected president, and the writer corresponding secretary; this is my reason for addressing you, it becomes my pleasant duty. Most of you have the program, as it is printed in the minutes of '97. It was carried out with few exceptions, caused by unavoidable absence. We meet, God willing, July '99 at Chillicothe, Ohio.

As your corresponding secretary, I hope to become acquainted with the president and other officers of every local society in the Third Episcopal District, and if possible aid each of you in your efforts to do greater good as humble workers this year than ever before. I hope to see the banner of Missions floating proudly wherever there lives a single individual who sits in darkness, whether he be on the strands of India, the deserts of Africa, the isles of the seas, or in the plains and valleys of our own civilized, enlightened America. In order that this be done, each of us, not a few, but every Christian woman must do something for the cause of Missions. I shall endeavor once a month to have a letter in the VOICE OF MISSIONS, as our good editor, Bishop H. M. Turner, has kindly allowed it, and shall be glad to have the presidents and secretaries write to me at my home just how your societies are growing in numbers and just what they are doing for Missions. I hope each president who does not take the VOICE OF MISSIONS and District Circular will take both and urge as many of the members as possible to do the same. We must help our noble leaders in their struggle to uplift fallen humanity; we must aid them by supporting every church organ in our connection and in every other good way within our means or power. The women of the A. M. E. Church are doing a grand, good work; they are indeed ministering servants, but my dear sisters, while it is true that we are doing much good, there are many opportunities for our doing much greater good. Truly the harvest is great; let us go forth and work for the Master with renewed energies, with greater possibilities before us, and with greater determination to do all the good we can. Let each of us try to make her society the very best in the district in numbers and in acts and deeds of charity. Let us send more money to our Foreign and District Treasurers than ever, and let us have a better report at the '99 Convention than any preceding year. We have much to encourage us. The reports for the year are good, only a few societies not heard from and most of these need only to be helped by having a little more enthusiasm awakened. At a few places the minister of the gospel in charge (be it said to his shame) has taken little or no interest in the work and the minister's wife, whether because of fear or timidity, failed to preside over the meetings. Let me say to such societies, if the minister nor his wife feel the need of Missionary work, there are others among you who do. Choose out of your own number a sister who will preside and work up a lively interest in the Missionary work. I tell you, I believe it would be my Christian duty to let a pastor of my church go hungry and half clad who would not hold up my hands and those of my faithful companions as we strive to work as a Missionary society.

However those who fail to encourage Missionary work are in a very small minority, most of our Pastors are ready at all times to give us their hearty co-operation, and really I don't see how an embassador of Christ could do otherwise. We are growing in numbers thus establishing the fact that we are becoming more wide-awake to our duty. We have raised nearly four hundred dollars this year, and it will be gratifying to Bishop Turner to know that at our convention we had a subscription list to aid in the African College; we have already subscribed forty-nine dollars fifty cents and more to follow. I hope every member of the whole district will give something to aid in this grand work. Send your subscription to the District Treasurer, Mrs. Jennie Higgins, Washington C. H. Ohio, 225 Water street. We gave the usual amount to our African daughter, Miss Charlotte Manye, whom we are helping educate that she may return to her native land to teach those of her kindred and kindred tribes who sit in darkness—and let me tell you, there was never a subject more worthy of any and all benefits bestowed, than Charlotte, our dear, sweet African daughter. She is a rare jewel, a beacon light from darkest Africa, a light so brilliant that all of us who behold it, may well trim our lamps, that they may shine in purity and beauty as her light shines.

I often think that our American girls could well afford to emulate her example of noble Christian womanhood. She was moved to tears at the children's meeting of the convention, when they marched up to the table with bright happy faces and gave her a free will offering. It was an object lesson for older people, you know we often give but seemingly so grudgingly, and it takes us so long to make up our mind to open our pocket-book and pick out our mite, but the children rushed up almost stumbling the one over the other. The good people of Washington Court House gave the convention a royal reception. We appreciated their love for missionary work, and trust that the seeds of good sown there in weakness may spring up and be gathered many days hence. May God bless us all, and may we be faithful workers in His vineyard.

Yours for the cause of missions,
SUSIE I. SHORTER,
Corresponding Sec.

Spirituality In Demand.

REV. M. J. GREENE, A. M.

No issue is premature in the church when great interests are at stake. Episcopal non-uniformity in the construction of law and in precedences set before Annual Conferences, the greed for ministerial rank regardless of how attained, the conformity to policy at the sacrifice of stern principles, the diversified standard in the measurement of worth and manhood have produced a state of unrest in all ranks of the ministry, seemingly irreconcilable, and has confronted the church with problems dependent solely upon brain and soul power for solution. To adjust the means necessary for wholesome ends it is the ecclesiastical "pons assinorum," the eureka of which can only be found in the realm of spirituality. Every man is bounded by an horizon of usefulness proportionate to his natural endowments and he who fills every space of it with conscientious duty is a great man in the sight of God, and ought not be discarded by the Church because of humbleness in position.

Fifteen years of careful observation has settled the fact with me that promotion emanating through any other medium than that of spirituality is not genuine, and both the individual and the Church suffers from the effect. Wayman's unfinished letter was to the Church what the utterances of the seven thunders were to John when ordered to "seal up and write no more."

As to the men who shall be made Bishops, I have this to say:

It is related that a certain Presbytery ordered a day of special prayer before the election and each man voted, coming from his knees. The result was that the man elected was hundreds of miles away, and is said to have made one of the best heads ever placed in authority. If the same or similar methods were used at our next General Conference there is no doubt but that God would point out the right men."

As to the number of Bishops, our home and foreign work ought to be redistricted and two or three Bishops made with special view to the latter. The Bishops should be made to rotate to our missionary fields, and perform their duty there as prescribed per discipline.

To elect three more Bishops for our home work simply seems to me to be out of harmony with the divine will, for thrice has the Almighty spoken to the church by death and said: "Nine are enough for our home work." The church ought never forget the fact that "God is in the midst of her," and that He is a spirit and they who worship and legislate for Him must do so in spirit and in truth.

Bishops have as much right to go where duty calls them as the Elders and Deacons and just as they compel us to go where we are needed, we should compel them to go, or step down and out, just as they tell us to step down and out. Somebody has got to speak, and I have as much right to lead off as to wait for others, and finally no one speaks. But a reform must come and come speedily.

Women of Tennessee at Work.

Mr. Editor—At the South Nashville District Conference recently held at Springfield, Tenn., some time and consideration was given to Missions.

The women held a Mite Missionary meeting at which Mrs. A. L. Pinkston read an excellent paper on "Why We Should Support Missions." Mrs. Jas. A. Davis read a paper on "Woman and Missions." Mrs. S. J. Early, the veteran in the cause of cause of Christian Missions, delivered a fine addres.

Much enthusiasm was manifest and many were awakened to the demands of the cause of Missions.

We are endeavoring to arouse our sisters throughout the Tennessee Conference to a deeper interest in the cause of Missions.

MRS. REV. JAS. A. DAVIS,
12 N. Hill street,
Nashville, Tenn.
President of Tennessee Conference Mite Missionary Society.

REV. A. UNDERWOOD of Florida sends us a cash subscriber now and then, and appears to be moving from place to place with considerable rapidity. His communications to the paper, like a host of other contributors, seldom get into print.

ABLE ADDRESS BY REV. L. A. TOWNSLEY.

Griffin District Conference Honored With a Rare Treat.

What Constitutes a Successful Pastor.

Theology, Science and Philosophy Must Combine.

Common Sense Instinctively Detects Error—Pastor In the Sunday Schools. Baptized Children and Lord's Supper—Other Topics of High Interest, Etc., Etc.

"What Do We Mean By a Successful Pastor?"

Mr. President and Members of the Griffin District, North Georgia Conference:

This subject is one of great moment and requires more than a passing notice, and to elucidate the many facts connected with it requires much space and time.

However speculative, however profound, however great and momentary it may seem, there is a satisfactory conclusion to be gained in the search of the foregoing interrogatory.

All Pastors should be successful, and in very truth, every true Pastor is successful, but to say this will not satisfy the mind of the earnest inquirer, who makes the study of books and nature his companion and excelsior his motto.

A successful Pastor is one who is studious, one who loves the Holy Scriptures, one who obeys the injunction of that great teacher and Pastor, Christ Jesus, who is the Shepherd and Bishop of our soul; "Search the Scriptures, for in them ye think ye have eternal life." (St. John v, 39.)

Study is the oft' repeated injunction by Christ and the apostle of the early church.

"Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all."

"Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee."—I Tim., iv, 15, 16.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim., ii, 15.

It is acknowledged in every age and in every clime by the literary and civilized world that knowledge is power, and any man devoid of the knowledge of books and especially the Holy Bible, cannot expect to see success shining in bright, golden letters upon his banner, but the reverse—failure.

The studious Pastor is "the successful Pastor," and the reason is obvious: The ministers, from their positions, are the natural leaders of religious thought, and they know full well, to command respect, they must be men of mental grasp and activity, and must be in advance of the thinking of those whom he serves.

Dr. Harvey says, "that no profession is so heavily taxed for brain exertion. The senate, the bar and the platform only occasionally demands the highest efforts of the intellect, but the pulpit requires weekly its elaborate sermons."

These sermons should and must be fresh, having in them some originality, some force, some euphony, some sweetness and truth, some fire and Holy Ghost, or else he will lose his hold on the people. Such preparations belong and are found in the "successful Pastor."

The "successful Pastor" studies to avoid two extremes; on the one hand, he is not a mere book-worm, secluded in his study, with no practical contact with those living around him, but he is both studious and practical, often bringing himself in sympathy with those whom he serves and proves a great good to the whole people.

Again, on the other hand, he does not make himself a mere desultory man, a gossip from house to house, occupied with newspapers, magazines, skimming the surface of popular thinking to attract fancy.

"The successful Pastor" is a student everywhere; he deals with human minds and actual experiences of men, therefore he goes through the world with his eyes and ears open, thoroughly studying men. He has fixed hours to study, fixed hours for devotions and a perfect system to govern all things, especially those of his parish. He is one who blends his theological studies with the study of science, philosophy, poetry, history, etc. By this the three great objects in the study of holy scriptures, viz.: (general culture, biblical and theological investigation and sermon preparation) all are kept intact, giving a wide range of thought, the deep study of nature.

Scientific inquiries, astronomy, geology, botany and chemistry all pour light and truth into the heart and greatly aid in the expansion of the mind and elevates the soul.

"The successful Pastor" is gifted with common sense, without which all men fail in any pursuit of life.

Dr. Etter says "this is not a thing common to all, but on the other hand it is a somewhat rare gift. It is the master talent, inasmuch as it tempers and regulates all the other ministerial qualifications so that they appear seemly and beautiful in the possessor." Dr. Shedd says, "That common sense is that innate sagacity of the understanding which detects truth by a sort of instinct." Common sense cannot be acquired, yet in those who have it, it may be cultivated and increased. Whenever a man enters the ministry without this one requisite, "common sense," he will be an unsuccessful Pastor. There is no panacea for the ill, it is incurable. "The successful Pastor" is one who studies prayerfully, for without divine spiritual light shed upon the letter the work will be a failure. A man may be able to repeat the Bible from memory, like Chrysostom, and master it in the many languages, and yet be a stranger to what is in the mind of the spirit; hence he cries from the deep recesses of his soul, like the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law."—(Ps. cxix, 18.) Again, "Teach me O Lord the way of thy statutes."—(Ps. cxix, 33.) The minister must be vigilant, circumspect in his deportment, apt to teach, possessing the necessary knowledge to impart, and not like Horace's art in poetry. "In every science they that hope to rise set great examples still before their eyes. Young lawyers copy Murray where they can. Physicians, Meed, and surgeons, Cheselden. But all will preach without the least pretence to virtue, learning, art, or eloquence. But some with lazy pride disgrace the gown, and never preach one sermon of their own. 'Tis easier to transcribe than to compose, so all the week they eat and drink and doze."

"But the successful Pastor," goes forth with a bound and hastens to keep his Lord's command, "Feed my sheep." And no shepherd or Pastor can successfully feed the flock of God without searching suitable pastures i. e. selecting the pastures found in His word. With diligent study to properly care for the sheep, he is made to say, "Oh, how I love thy law, it is my meditation all the day." Thou through thy commandment has made me wise, (Ps. cxix, 97, 98.) "Thy word is a lamp unto my feet and a light unto my path," (Ps. cxix, 105). The minister who studies his Bible, "brings out of his treasure things both new and old." No Pastor can be permanently successful if not in sympathy with the young minds, and that, too, especially in the Sunday School. He must be the Pastor of the children, accessible and attractive to youth, and must give a cordial recognition and speak kind words to them when he meets them.

The most successful Pastors of the present age are, as a rule, active Sunday School workers, and in this work the object of religious instruction is not only to teach to children the religion that is especially theirs, but to establish it in their lives.

The Apostle Paul was very mindful of this one great and vital truth; hence he writes to the Church at Galatia: "My little children of whom I travail in birth again until Christ be formed in you, I desire to be present with you." (Gal. iv, 19).

From this we can see how very necessary and how essential it is for the Pastor to care for the children. The baptism of children should be looked after, and they, too, should be instructed as to their relation to the Church and the Lord's Table; the minister should have the parents to know that the baptized children are admissable to the Lord's supper.

Catechistical instruction says Dr. Vinet "belongs inherently to the pastoral office," and the reason is obvious; the shepherd would be unfit if he cared for the sheep and left the lambs to care for themselves. It takes the greatest skill, talent, tact and painstaking perseverance to properly teach the young.

And the Pastor cannot have this work successfully performed by proxies.

Hear Christ, "Simon * * * lovest thou me? Feed my lambs." (John xxi, 15.) These methods will bring untold success. The learned Clement says, "A good life is begun in Catechising." Cyril urged this point in the church, Luther laid great stress upon it. In the counter-reformation the Papist laid stress on catechising. John Wesley was heard to exclaim, "What a pity that all our preachers have not the zeal and wisdom to catechise."

The successful Pastor will always be mindful of these things, and the children who are baptized, he will guard them as tender plants.

Many parents are utterly unqualified to teach children, and how few Sunday School teachers know how to do it aright. Strange that some Pastors baptize children and give them over to their parents for the covenantal and baptismal instructions; it would seem far more reasonable (and it would be of more good) for the parents to baptize their own children and give them over to the Pastor for proper instruction. And for any minister to be a success he must watch for the souls of the children as well as the souls of the adults. Bishop Burnett says: "The neglect of Pastors in the care of children with the baptismal covenant, puts the church to a deal of disadvantage and impedes the spiritual growth."

Christ is the one great theme of the pulpit; around this all other themes center and end. Paul says: "We preach Christ crucified to the Jews a stumbling block, and to the Greeks foolishness." I Cor. i, 23. The message of the minister is plain, full of power, with both repellant and attractive forces. "God was in Christ reconciling the world unto Himself, not imputing their trespasses under them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

For He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," Cor. v, II(19, 21.)

All true successful preaching, differ not how wide the range of its topic, has a real relation to Christ; and no topic is fit for the pulpit which does not have Christ for a center. The successful minister's themes are the same in all ages and they have adhered to the same great truths. Dr. Harvey says: "The idiosyncrasies of the preacher and the circumstances of his times necessarily modify the form of presentation, but the subject-matter of the ministerial message is unchangeable."

We are taught to "worship God in spirit and in truth." This implies a constant, careful study of the Bible itself. Its words are the words of God living and powerful. "They are spirit, they are life." (St. John vi, 63.)

The successful Pastor in a true and important sense is entrusted with the care of the souls of his congregation, therefore he uses his utmost power for the conversion and santification, "warning every man and teaching every man," that he "may present every man in Christ Jesus." (Col. i, 28.) Paul said to the elders at Ephesus, "Take heed to yourselves and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood." (Acts xx, 28.) Again, "For they watch for your souls as they that must give account." (Heb. xiii, 17.)

A defective, irregular life in a Pastor will neutralize his ablest pulpit efforts, and will pre-eminently ruin souls. St. Gregory says: "One damnation is not enough for an evil shepherd; but for every soul who dies by his evil examples or pernicious carelessness, he deserves a new death, a new damnation."

Paul went "from house to house" and ceased not to warn every one night and day with tears," (Acts xx, 31) in order to build up the church of Christ as a successful minister.

Christ says to every servant of His: "Be thou faithful until death, and I will give thee a crown of life." (Rev. ii, 10.)

Fidelity is the limit of success, and the earnest Pastor goes forth obediently to the extent of his ability and opportunity, fulfilling the order, waiting the approval of the heavenly Master, and the word saying, "well done, thou good and faithful servant."

A "successful Pastor" is one who is sound in the faith and is expected "to hold fast the form of sound words," (II Tim. i, 13), "and to speak the things which becomes sound doctrine." (Tit. ii, 1.)

He cannot escape opposition and sometimes experiences bitter persecutions, but in purity and integrity he is to "have a good report," (Tim. iii, 7), "giving none offense that the ministry be not blamed." (II Cor. vi, 3.)

But commending himself to every man's conscience in the sight of God. (II Cor. iv, 2.)

Without this purity of life and spirit in the work a minister is necessarily a failure. As the chief work of the minister is public instruction, he must have strong mental force and knowledge.

Moral and spiritual qualifications will not and cannot be made a substitute for intellect.

"A successful Pastor" is a peaceable man; he knows from experience and scripture that "the fruit of righteousness is sown in peace."—Jas. iii, 18.

The advice of the Savior is heeded by him: "Be ye wise as serpents," etc.—Mat. x, 16.

His avowed mission is to raise those to whom he preaches above the world. He is the chief almoner of the Church, a pattern of Christ. Know that "it is more blessed to give than to receive," (Acts xx, 35) for "God loveth a cheerful giver."—II Cor., ix, 7.

A great error has crept into the Church of late years. Many have gone after the erroneous idea that a successful Pastor is the one who can raise the most money or build a fine church and leave it in debt, or raise the most dollar money and never gain a soul for Christ, and, if found to be successful along these lines, he is then eligible for the Bishopric, leaving the souls of men to perish and die for the want of a living Christ, a saving gospel, a pure gospel, a gospel burning with the fire and the Holy Ghost.

Dr. Brown remarked, "Now, after forty years preaching of Christ, I think I would rather beg my bread all the laboring days of the week for the opportunity of publishing the gospel on the Lord's day."

Dr. Rutherford said, "There is nothing out of heaven next to Christ dearer to me than my ministry."

Such men as these we class as a successful Pastor. Pastors supplement and extend the ministry of the great Master. He is now in heaven; they represent Him on earth. What an honor is this!—[Vinet.]

Every minister having the words of Paul hid in his heart will without doubt succeed. (And I thank Jesus Christ our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry.)

He seeks to join and mingle prayer with all of his efforts and in every movement; asking counsel of God to keep himself in the right way and to guide him with his eye continually, constantly obeying the scriptures and feeling his dependency; asking Him for wisdom, "that giveth to all men liberally and upbraideth not," (Jas. i, 5.)

CONCLUSION.

The successful Pastor seeks to be faithful to Christ and his work, not for earthly gains, popularity, and honors, but for that higher reward reserved in heaven. Knowing "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," (Dan. xii, 3). "Having fought a good fight" he dies in the faith, arises in triumph, ascends with victory, singing hallelujah and praise to the redeeming Son of God for his atoning blood forever and forever, AMEN.

Respectfully Dedicated to His Grace.

Rt. Rev. H. Turner, D. D., L. L. D., by Rev. Wilburton Harwood, Ph. D. Hist., Late of Ismaeli, Egypt.

(For the Metropolitan.)

Old Africa's mountains shall bring forth the happy fruits of peace,
Which Africa's land shall own to be the work of righteousness;
While Bethel o'er our humble race shall rule with gentle sway,
And from their lowly necks shall take oppressors yokes away.
In every heart thy well blessed name shall then be rooted fast,
As long as sun and moon endures, or time itself shall last.
Thy name like morning dew shall cheer our Bethel's Sainted birth,
And like warm showers, whose gentle drops refresh the thirsty earth.
Bishop, thy name the just and good shall cherish all around;
And Africa's Land beyond the flood with endless grace abound.
Our Bethel's influence shall spread; from sea to sea extend,
Begin at proud Columbia's stream, to Africa's limits end.
The kings of Africa and the Isles shall costly presents bring;
From Madagascar to Gold Coast, our Bethel's name shall ring.
For her the savage nations round shall bow their servile heads;
The ransomed hosts shall own their Lord where she her conquests spreads.
To her Africa's kings shall come and humble homage pay;
And tribal nations gladly join to own her righteous sway.
For she shall set the prisoners free, when they for succor cry;
Shall save the helpless and the poor, and holy wants supply.
For her shall constant prayers be made through everlasting years;
Her just dominion shall afford a lasting theme of praise.
Bishop Turner! The memory of thy name through endless years shall run.
Thy matchless fames shall shine as bright and lasting as the sun.
In you the Cushites of the world shall be completely blessed,
And your unbounded magnanimity, by every tongue confessed.
The sons of Mizriam, Canaan, Phut, shall let their triumphs rise.
With Cush's offsprings everywhere their praises rend the skies.
Then let the muse inspire my lay, in verse and rythm resound,
And adumbrate thy praises loud for all the nations round.
Dear sage, my wish to Egypt's land thy aged feet to turn,
Thy lofty soul with joyful bliss and ecstacy would burn.
O could you view my boyhood's haunts, near Luxor ruined walls.
And Thebes with her hundred gates and ancient marble halls.
Blue Mediterranean and the Nile, sheds forth their dazzling rays,
And waving feathery palm trees smile as in primordial days.
The Pyramids and Sphinxes old, and Karnak near the Nile,
With Cheops towering o'er the plain, with these, yet man is vile.
Southward from where old Luxor stands rose ancient Memphis proud,
And lofty pyramidal spires in majesty enshroud.
These scenes are still so dear to me, from which I loth to part,
But I must cease; conflicting griefs are busy at my heart.
Fain would I view my boyhood's haunts by eve's declining light,
But it cannot be; the sun has set and all around is night.
To other eyes those scenes are still so bright and beautiously,
But never more can they be bright and beautiful to me.

Letter to Mrs. Bishop Arnett From South Africa.

JOHANNESBURG, June 19th, 1898.

Mrs. Bishop W. B. Arnett, Wilberforce, Ohio:

Dear Sister—I am glad to write you these few lines. Still well, through the power of the Almighty, may this note find you well. What I am most thanking you about is to keep well my son Marshall Maxeke. When he was departing from here I didn't know that God would provide a mother before. About that time I had a meagre belief in God, but am thanking God today. Please, sister, keep him well like as I have heard, and warn him as you would your son. When you see him doing wrong, please give him a punishment, and please write and tell me how he is getting on in all.

We saw Bishop Turner and became glad. We also wished to see you all. We listened well to his sermon and thanked God who made him to come here. Please give him my best compliments, and to the women in God, as I am one here, asking them to pray for us, as it is hard upon us here.

There is war here between the Transvaal and Swarzis. I believe it is going to be serious war. The Amaswazi Swarzis have driven away the Dutch traders from this land because the Dutch want the Swarzis to pay taxes. That is what makes the war, for the Swarzis do not want to pay.

I remain, with much thanks and compliments to all and to the Bishop, your husband,

Your true sister,
S. MAXEKE.

AN UNUSUAL OPPORTUNITY.

The Phelps Hall Bible Training School, conducted in connection with the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, offers unusual opportunities to young men wishing to meet the steadily growing demand for an educated colored ministry. The teaching here is wholly undenominational, the aim being to help all denominations and antagonize none. The faculty is composed of strong and competent men, in addition, Doctor Francis J. Grimke, Bishop Geo. W. Clinton, Bishop B. T. Tanner and Rev. Dr. C. O. Boothe deliver lectures during the year. The teaching in the Bible School is free. The cost of board, including furnished rooms, lights, fuel, washing, etc., is $8 per month, and students are given a chance to work out a portion of this, thus leaving, as a rule, only $5.00 or $6.00 to be paid in cash. Young men who have no money with which to pay their expenses can be allowed to work the whole amount out in a way that will not interfere with their studies. For further information, address

BOOKER T. WASHINGTON, Prin.,
Tuskegee, Ala.

Division of Southwest Georgia Conference.

ALBANY, GA., July 18, 1898.

To the Editor of THE VOICE OF MISSIONS.

Please give space in the columns of your valuable paper for a few thoughts of one who has an eye single to the glory of God and to the advancement of the church of Allen. I do not take up my pen to create any excitement whatever, but to point out a few solid, indisputable facts, concerning the work of the A. M. E. Church in the Empire State of the South, or I might say in "the stronghold of African Methodism."

As the next session of the Southwest Georgia Annual Conference shall convene in Talbotton, the city among the hills, and the time is fast approaching, I venture to give the members of my Conference the value of my thoughts, at the same time allowing each and every one to differ with me, but as the prophet Isaiah said, so say I, "Come now and let us reason together."

Before beginning the argument let me say to one and all, that I am not looking to personal interests, but to the advancement of the church of my choice—the church to which my father gave his life, and the Church that shall have the best efforts of my life. I have learned, and now fully realize that "everything comes to the man who knows how to wait." True and exalted manhood allows us to differ without falling out.

Now, then, having stated my position and the interest that I have in the matter here spoken of, I proceed:

The object of this communication is to establish the fact that we need another Presiding Elder district in the bounds of the Southwest Georgia Conference, and to succeed in establishing that fact, I must compare said Conference with other Conferences in the state.

Some man will say, as some have already said, the districts are too small. I beg to differ on the following grounds. Taking the appointments of the Georgia Conference, at the last session, the districts are divided up as follows, as pertaining to membership:

DISTRICT.	MEMBERS.	PROBATIONERS.
Savannah	2,574	226
Darien	2,008	215
Hawkinsville	1,778	174
Blackshear	1,497	175
Valdosta	1,338	252
Waycross	1,187	137
Brunswick	1,127	197
Quitman	1,014	105
Lyons	382	50

In this Conference there is a total of 12,905 members and 1,531 probationers and 9 districts, making an average of 1,434 members and 170 probationers to the district.

Passing to the North Georgia Conference, the appointments at the last Conference divided the members up as follows:

DISTRICT.	MEMBERS.	PROBATIONERS
Atlanta	3,743	46
Griffin	2,378	117
Athens	2,042	42
Monticello	2,027	179
Rome	1,931	59
Marietta	1,953	57
South Atlanta	1,329	36
Elberton	512	8

In this Conference there is a total 15,915 members 544 probationers and 8 districts, making an average of 1,989 members and 68 probationers to the district.

Next, we notice the Macon (Ga.) Conference and its appointments; at its last session the members were vivided up as follows:

DISTRICT.	MEMBERS.	PROBATIONERS
Forsyth	2,947	384
Dublin	2,581	245
Milledgeville	2,470	268
Augusta	1,942	121
Eatonton	1,187	89
Louisville	829	77
Macon	2,328	56
Fort Valley	711	149

In this Conference we have a total of 14,995 members and 1,389 probationers and 8 districts making an average of 1,874 members and 174 probationers to the district.

Coming home to the Southwest Georgia Conference, the appointments divide the members up as follows:

DISTRICT.	MEMBERS.	PROBATIONERS.
Columbus	3,396	258
Cuthbert	2,665	130
Americus	2,658	174
Albany	2,224	133
Thomasville	2,167	77
Talbotton	1,629	63
Bainbridge	1,339	208

In this Conference we have 16,088 members and 1,043 probationers and 7 districts, making an average of 2,298 members and 149 probationers to the district.

It can be clearly and readily seen that the districts of the Southwest Georgia Conference are stronger than those of any of the Conferences by 309 members, and the figures show that another district can be made, and then the Southwest Georgia Conference will have the strongest districts.

If another district is made, the districts then would average (according to membership reported at last Conference, saying nothing of additions made during this year in the different churches) 2,011 members and 130 probationers to the district.

Someone might ask how is the division to be made. I suggest the following plan of districts and appointments, viz.:

COLUMBUS DISTRICT.

St. James station, St. Marks station, St. Peter's circuit, Mt. Gilead circuit, Prospect circuit, Muscogee circuit, Columbus circuit, Buena Vista circuit, Glen Alta circuit, Ellerslie mission, Putnam mission, Mountain Hill mission, Cusseta mission, giving this district a total of 3,144 members.

BAINBRIDGE DISTRICT.

Nelson Chapel station, Blakely station, Fowltown circuit, Faceville circuit, Mt. Zion circuit, Steam Mill circuit, Iron City circuit, Cedar Springs circuit, Pleasant Grove circuit, Shiloh circuit, Colquitt mission, Cedar Springs mission, Bainbridge mission, giving this district a total of 2,259 members.

TALBOTTON DISTRICT.

Talbotton station, St. John station, Howard circuit, Butler circuit, Centreville circuit, Geneva circuit, Mt. Zion circuit, Mahala Chapel circuit, Whitewater mission, Belleview mission, Pine Level mission, St. Paul mission, Mt. Olive mission, giving this district a total of 1763 members.

ALBANY DISTRICT.

Albany station, Smithville station, Arlington circuit, Morgan circuit, Leary circuit, Bluffton circuit, Leesburg circuit, Camilla circuit, Blakely circuit, Bell circuit, Harkaway mission, Newton mission, Albany mission, Acree mission, giving this district a total of 1948 members.

CUTHBERT DISTRICT.

Cuthbert station, Lowell circuit, Fort Gaines circuit, Spring Vale circuit, Coleman circuit, Monticello circuit, Georgetown circuit, Shellman circuit, Bethel circuit, Cuthbert mission, Shellman mission, Benevolence mission, Morris station, giving this district a total of 2,256 members.

AMERICUS DISTRICT.

Americus station, Andersonville circuit, Ellaville circuit, Mt. Zion circuit, Plains circuit, Tabernacle circuit, Dranesville circuit, Oglethorpe circuit, Marshallville circuit, De Soto mission, Sutton and Preston mission, Turner Chapel mission, Garden Valley mission, giving this district a total of 2,070 members.

THOMASVILLE DISTRICT.

Thomasville station, Glasgow circuit, Boston circuit, Metcalfe circuit, Pelham circuit, Mt. Olive circuit, St. Mark's circuit, Cairo circuit, Whigham circuit, Climax circuit, Attapulgus circuit, Thomas County mission, Calvary mission, giving this district a total of 2,172 members. And now comes the new district to be known as the

DAWSON DISTRICT.

Dawson station, Lumpkin circuit, Bluff Springs circuit, Florence circuit, Hannahatchee circuit, Richland circuit, Graves circuit, Dover circuit, Bronwood circuit, Red Hill circuit, Dawson mission, Wall's mission, Brooklyn mission, giving this district a total of 2,076 members.

Now comes the question, Why do we need another district? I answer, our Mission work is suffering for the lack of attention, and our church will never get the foothold that it ought to have till this is remedied, and I want to present the remedy, while I shall first point out the cause.

The men sent to the Mission work are generally unordained; they cannot baptize, they cannot (according to the laws of the church) bury the dead, they cannot perform the marriage ceremony, they cannot administer the sacrament; their hands are tied, and it is the duty of the Presiding Elder to assist these men so that the church will gain a firm footing.

It may be disputed, but there are points within the bounds of the Southwest Georgia Conference that would flourish and thrive if the Presiding Elders would go to them once every three months, as the law demands. This, it seems, at present they cannot do, but dividing the work up according to the plan herein mentioned, the work can be more properly done.

And now, if any of the members of the Conference concerned, doubt the truthfulness of the assertion that the Mission work needs attention, let these questions be asked of all the Mission preachers at the next session of our Conference:

1st. How many Quarterly Conferences have you had this year?

2nd. How many times has the sacrament been administered in your charge?

Ask these questions and the true status of the Mission work will be made known.

In conclusion I repeat: I write not for any personal interests, but looking forward to the general good of the church, and I ask every member of the Southwest Georgia Conference to give this matter serious consideration, and by all means let us have the new district. Yours for the extension of the church,

WM. D. JOHNSON, JR.

Albany, Ga.

DR. BLYDEN, WASHINGTON AND TURNER

The Solitariness of the Great.

"If I were certain that Dr. Blyden "is a Christian, I should feel happier, "but I know Mahommedans who claim "the doctor, both in faith and prac-"tice. I trust the oncoming volumes "will place the doctor in good com-"pany without dispute."

The preceding is an extract from Rev. Snelson's article on his recent visit to Liberia, West Africa, which appeared in the July number of the "VOICE OF MISSIONS." In the last sentence of the quotation is clearly shown an intance of the universal tendency of society to keep its constituents within the rut of its conventionality at whatever hazard. And the sublime trust expressed that "the oncoming volumes will place the doctor in good company without dispute," is nothing but the shades of the monster which "built the tombs of the prophets and garnished the sepulchres of the righteous,"—which consecrated the inquisition, the rack and the stake.

The most reliable symptom of a very ordinary mortal—outside the pale of criminals, idiots, and the insane—is an exaggerated confidence in the all-sufficiency of the ideas and institutions to which the indvidual may happen to be accustomed, or with which he may be surrounded.

But the history of the development of art, politics, literature or religion, is the history of the men who dared to disobey the dogmas of their contemporaries. The variations of humanity which we are accustomed to call great men or heroes have always been and ever will be the men who are willing to sacrifice the so-called good company of their day for the better company of Him who speaks in all climes and all tongues, saying: "I will never leave thee nor forsake thee." The consciousness of being at one with the eternal Truth is surely greater than the transitory approbation of purblind mortals.

It is an undeniable fact that the exegencies of this our complex and advanced civilization tax to the utmost the manliness and honesty of the thinker. Our superb social interdependence has rendered us, of all animals, the most supremely dependent one upon another. In fact, it seems as though one can hardly afford to act up to one's conviction of the right, unless it be identical with the established order of things.

As a rule, the man who is popular among the representatives of orthodoxy and respectability of his day is the man who is neither an original nor deep thinker, unless he be insincere. Here are two striking illustrations in our midst—Prof. Booker Washington of Tuskegee fame, and Bishop H. M. Turner of Negro emigration ill-fame.

Personally I have no interest in either of those gentlemen. I have never even seen them; but racially I am interested in them—by their works I know them.

It is almost impossible to separate these two men in any description of them, for after analysis we find them to be counterparts of one another. They represent the two opposite poles of the Afro-American. The popular professor attends to the immediate needs of the hour. He temporizes, he pleases, he soothes. In a word, he is conservative.

On the other hand, the much-abused Bishop is far-reaching and progressive in his methods. He has a whip in hand for both races. He is outspoken to Pharaoh, and would have Israel trot. In a word then, he is radical.

Washington is not unlike the interne who prepares a patient for a surgical operation. He shaves, and scrubs, and sterilizes the part; he administers the anæsthetic. At this nobody's sensibilities are hurt, all seem grateful to the young æsculapian. But when the operating surgeon commences his part, not only the patient, but even the bystanders seem agonized. Ah, his glory is not yet. It is not until the WOUND has healed that the fearless old surgeon gets the inevitable "God bless you, Doctor."

Note now, that both interne and operator are necessary to the successful completion of the operation, and hence to the cure of the case.

So too, it seems to me, does Prof. Washington stand to Bishop Turner. They are both working toward the same end, but each in his own department. Nevertheless, the one's reward is not yet. He has to be contented to sow in faith with the consciousness that he is doing the best he knows how.

From the preceding considerations we are made to see the solitariness (from a worldly standpoint) of the truly great. Their life is centered not in the seen, but in the unseen; not in the present, but in the future; not in the elite, but in humanity. Whatsoever they conceive to be the truth and the right, is dearer to them than all the flesh pots in Egypt—nay, dearer even than life itself.

Now, I do not propose a defense of Dr. Blyden, as that gentlemen is quite capable of taking care of himself. But I do intend a word in love to African Methodism.

It provokes a smile of sarcasm wden one hears a Presiding Elder of the A. M. E. Church trying to throw stones at Mahomedans. Granting for the sake of argument that Dr. Blyden has conscientiously adopted the faith of Mahomet, what in the name of common sense is there in such a fact to justify the Presiding Elder's unhappiness? Cannot a Mussulman be a child of God as well as a Christian—each in his own ecclesiastical garb? Is it necessary that one should be a Christian in name to be a child of God in fact? Would Jesus have tried to baptize Confucius or Gautama Budha had they met? Is it in keeping with Christian charity to detract from the merits of a rival creed—simply because it is a rival? Surely not.

Bishop Allen, founder of the A. M. E. Church, deserves much credit for what he did, but he would have deserved much more credit if he had organized a church of some name other than that of Christian.

It is only contemptibly servile minions who are wont to 'kiss the foot that kicks,' and the principles which underly the Genesis of African Methodism are not unlike those employed in the foregoing poltroonery. But an ex-slave is hardly to blame for believing his quondam master's creed to be the only pebble on the spacious beach of divine worship. Yet it is on account of this belief that the awakening Negro is not ashamed to remain identified with a religious system in which he is scorned and spurned by his very co-religionists.

And to live under such degrading conditions, the race must either abandon more or less of self-respect, or remain a sore-headed and vindictive elements of the community.

In his "Rome and Carthage," page 286, Mr. Bosworth Smith says: "I met in Tunis Osmauli Turks, Jews, Arabs and Grand Scherifs, Moors from the desert and Negroes from the Soudan—not such sickly and cringing hybrids as you see in Oxford street, clad in European dress and aping European manners, but real downright Negroes, half naked, black as ebony, all jostling one against the other and all rejoicing in the brotherhood of Islam." And what is true of Islam in Tunis is true of Islam all the world over.

Therefore, if Dr. Blyden has become a Moslem, as an enlightened Negro, he has done something worthy of his probity, intelligence and self-respect.

In exchanging the cross for the crescent, he has lain aside a partial for an impartial religion, a jeering, mocking system for a sympathetic, all-embracing reality.

Let it be born well in mind that the blemishes on the face of Islam, are not more numerous nor more indelible than those of the Christianity of a few centuries ago. Much of the boasted philosophy, sweetness and light of modern Christendom, if traced to their sources will be found to be of pagan and non-Christian origin, and that their growth and development were effected, oft times, in spite of Christianity. And are the factors which effected the purification and enlightenment of Christian theology and practice dead? Are the hygienic measures of Christendom to be denied the Moslem world?

Four years of bitterness and sweetness in America, have taught me to long and work for the time when we shall cease to be engrossed by a man's color, party or creed, but rather be interested in the divine-humanity which lurks within him. Away with your damnable barriers, and allow the light of universality, harmony, and peace to shine in upon us. With the poet let us sing

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

The solitariness of the great is only apparent. They have a companionship which is not of clay. Mahomet was taunted by his contemporaries with the following: "There goeth the son of Abdallah who hath his converse in the heavens." And during the Hegeira, while hidden in a cave between Mecca and Medina, Ababakar remarked to the prophet, "We are here all alone," to which Mahomet rebukingly replied, "No, there is a third, Allah (God) is with us."

JOSEPH JEFFREY.

Chicago, Ill., July 18, 1898.

THE HEATHEN.

We can see them all around us,
Groping in the darkest night;
Do not stand up idly waiting,
But come and help them to the light.
They are blind and cannot see,
Bound with fetters and with chains;
Point them to the Lamb of God,
That washes our sins away.

They are bowing down to idols,
Gods made by their own hands;
Ears have they, but can't hear their cry;
Dumb they are—can't understand.
Yet they think this god can save them
From burning in the flame.
Come and help them find the Light
That leads them in the way.

Don't you think that God will hold us
In account if we do not our part?
For our brethren all around us
Are dying in the dark.
Come and teach the little children
The way that leads to Calvary's mount;
Tell them of the blessed Savior,
Who did take them in His arms.

—MRS. ELIZABETH C. A. PERRY.

Liberia.

SECOND ANNUAL CONVENTION N. O. CONFERENCE.

Branch Woman's Mite Missionary Society of the A. M. E. Church Met at the Mill Street A. M. E. Church at Youngstown, O., July 7-10.

THURSDAY MORNING 9:30.

Song and prayer service.

Devotional exercises—Mrs. Rosa Johnson.

Roll call and enrollment of members.

Bible study—Rev. L. W. White.

Appointment of committees.

Report of committee No. 1—Mrs. Fannie Coleman.

Address—The Necessity of Organizing the Children in the Mite Missionary Work—Miss Rosa Dent, Springfield, O.

Reports from Cleveland District, Carthagenia, Glendale, Norwalk and Mt. Union.

THURSDAY AFTERNOON 2:00.

Song service.

Devotional exercises and young people's hour—Miss Hannah Johnson.

Paper—Christ as a Missionary—Mrs. Cora Brock, Cleveland.

Symposium—The Missionary Work of the A. M. E. Church.

(a) In Africa—Miss Louisia Luce, Youngstown.

(b) In the West Indies—Mrs. Julia Coston, Findlay.

(c) In South America—Mrs. Ella White, Cleveland.

(d) In Hayti—Miss Hannah Johnson, Piqua.

Continuation of reports.

THURSDAY EVENING, 7:30.

Song service.

Devotional exercises—Miss Jennie Hicks.

Address of welcome in behalf of Church and Local W. M. M. Society—Miss Minnie Boggess.

Response—Mrs. Maria E. Carson.

Address of welcome in behalf of the sister churches—Rev. E. P. Edmund, Pastor of Trinity M. E. Church.

Response—Singing, "Leaning on His Everlasting Arm"—By the Convention.

Annual address—Mrs. Rosa Johnson, President N. O. Conference Branch.

FRIDAY MORNING, 9:00.

Song and prayer service.

Devotional exercises—Mrs. S. A. Homager.

Bible reading.

Reports of committees, 2, 3 and 4.

Paper on Prayer and Missions—Mrs. B. M. Carson, E. Liverpool.

Continuations of reports.

FRIDAY AFTERNOON 2:00.

Song service.

Devotional exercises and Young People's meeting—Miss Charlotte Money.

Report of committees Nos. 5, 6, 7, 8, 9 and 10.

Address—Miss Charlotte Monye.

FRIDAY EVENING 7:30.

Song service.

Devotional exercises—Mrs. Drucilla Ferguson.

Report of corresponding secretary.

Report of treasurer.

Remarks by Mrs. Sada J. Anderson.

Address—"Africa," Miss Charlotte Monye.

Silver offering.

SATURDAY MORNING 9:30.

Song and prayer service.

Devotional exercises—Mrs. Mary Singleton.

Bible reading.

Report of different committees.

Address—The Value of Native Workers in the Foreign Field—Mrs. Ida Conway Hamilton.

Discussion.

SATURDAY AFTERNOON 2:00.

Song service.

Devotional exercises and Young People's meeting—Miss Marie Taylor.

Election of officers.

Remarks—Bishop B. H. Lee.

Unfinished business.

SUNDAY MORNING, 10:30.

Devotional exercises—Rev. L. W. White.

Sermon—Bishop B. H. Lee.

SUNDAY AFTERNOON, 2:30.

Devotional exercises—Mrs. Fannie Coleman.

Installation of Officers—Bishop Lee. Consecration and Holy Communion—Bishop Lee and Visiting Ministers in Charge.

SUNDAY EVENING, 7:30.

Devotional exercises—Mrs. Rosa Johnson.

Address, "The Soldier Boys"—Mrs. Sada J. Anderson.

Singing, "God Be With You"—Convention.

Benediction—Rev. John H. Hamilton.

The convention was a spiritual blessing as well as a financial blessing. At every session a new soul was stirred up with a true Missionary spirit to do something the coming year in the way of Missionary work for Christ. On Sabbath afternoon three souls who had once tasted the love of Jesus was made to cry out "I must tell Jesus I cannot bear this burden alone."

It was decided that the Missionary Women adopt The District Circular as a Missionary paper, and Miss Marie Taylor was made Associate Editor from the N. O. Conference.

By an unanimous vote of the Convention the old officers were re-elected to their offices. They are as follows: Mrs. Rosa Johnson, President. Mrs. Mary Singleton, Mrs. Fanny Coleman, Mrs. J. R. Coston, Vice Presidents.

Miss Hannah Johnson, Recording Secretary.

Mrs. Leonora Polk, Corresponding Secretary.

Mrs. S. A. Homager, Treasurer.

The Convention will be held at Toledo next year.

The N. O. Conference branch took up one hundred dollars subscription for the support of a school in South Africa. Nearly five hundred dollars were raised this year for the support of Missions.

After the Friday evening session the delegates were given a reception in the lecture room of the church.

The local S. W. M. M. Society gave a day's outing at Mill Creek park in honor of the delegates on Monday, July 11th. An enjoyable day was had by all.

When the noble body of women disbanded most fittingly could be sung, "Sweet Peace the Gift of God's Love," for peace and God's love did abide therein during the entire meeting.

LOUISE M. LEECE.

EVERY Pastor in Memphis, Tenn., including A.M.E., A.M.F.Z., C.M.E. Baptist, with all of their divisions, Congregational and Presbyterian have a horse and buggy. We doubt if there is another instance of the kind in the United States.

Read! Read!! Read!!!

The first practical example of the benefits of the Connectional Preachers' Aid and M. R. Association, $160.50 for $1.00, (one hundred and sixty dollars and fifty cents for one dollar.)

Where did this extra amount come from?

From the pockets and the mutual sympathy of the ministerial brethren of the deceased.

Two cases serve to illustrate the point.

Case first:

Among the one hundred and eight applications from the S. C. Conferences last winter was that of Rev. Champion. Henry Pompey of the N. E. S. C. Conference, who applied in due form for membership in the C. P. A., paying one dollar, the membership fee. January 10th, 1898, his certificate was sent him.

July 1st, 1898, Rev. C. H. Pompy died, leaving eight motherless children. Nearly the last disturbing thought that flitted through this devoted father's mind was concerning the future welfare of his eight orphan children, but he became greatly consoled by the reflection that hundreds of his brother ministers stood pledged, each to contribute fifty cents to aid his loved ones left dependent.

Thirty days have passed since his death. August 2d the association's check was sent to Rev. P. E. Pompy, the guardian, with the amount of assessment paid in to date.

Some Presiding Elders, Circuit Pastors, with others who failed to receive their mail in time, have failed as yet to respond, but as they do, the guardian will receive the ba'ance.

Case second:

Two years since a young man joined the Baltimore Annual Conference. He, with others, was advised to join the Preachers' Aid Association, but he neglected. Pulmonary disease set in. During the session of the Conference at Cambridge, Md., in May last, Brother P—— withdrew and went home to die, without a cent. The Baltimore Conference paid his expenses home and for his burial. In less than four months his wife died with lung disease, without a cent, leaving several children. The Conference Missionary Treasury and charitable friends came forward and tenderly laid the wife beside her husband, but the orphan children are in Baltimore penniless.

Had Brother P—— united with the C. P. A. and M. R. A. he would have had $120 coming to him.

These cases make their own arguments as to the benefits of the C. P. A. to the preachers of the A. M. E. Church. This is the first call for a death benefit since the organization of the association. Its membership is nearing four hundred. This rate argues well for the longevity of the ministry. This death benefit should have amounted to $500 or more had our brother preachers awakened to a due appreciation of what the C. P. A. is to be to them.

The dignity of the Christian ministry as a class; the care for the home and family; the welfare of the widow and orphan of the deceased brother, as well as the education of the children, are all involved in the purposes of the Connectional Preachers' Aid Association.

The A. M. E. Church has come forward through her representatives in this organized form, as her sanction, pledging encouragement to her ministry to pay due attention to each of these interests by means of a little money, co-operation and mutual aid.

Will you do this, brethren?

Every itinerant preacher in the A. M. E. Church should join the C. P. A. If he is insured elsewhere, he should unite with the C. P. A. for the encouragement and benefit of his less fortunate brethren. Since the C. P. A. has come to stay and is safe, he will have a guarantee of something when he dies, whatever changes may be made in his appointments or whatever insurance scheme goes up or down.

J. T. JENIFER, Secretary.

1327 N. Carey St., Baltimore, Md.

Africa, Sealy and West Indies.

MR. EDITOR—I beg to say that the entire state of Texas congratulates the good work done by our Primate in South Africa. I must also congratulate Rev. Reuben A. Sealy, P. E., for an A. M. E. Church in Barbados, West Indies, my native home, and bid him God speed and constant success. Will Rev. Sealy inform me (will he inquire, I mean,) who Mr. J. C. F. Belgrave is? I had a half brother, Walter Howard Belgrave, and two half sisters, Margaret and Frances Belgrave, in Barbados. Our mother brought us to Barbados from Demerara and Berbice, when they were quite small. Their father's name was James Guy Belgrave. I remember him as corporal of police at Vreedenhope station, across the river from Georgetown, Demerara. Possibly this J. C. F. may be of same family, and if so, then my kindred. They will remember me by the name of "Foster." Hope this inquiry will be answered in the "V. O. M.'s" at Rev. Sealy's earliest convenience. We are now in District Conference and Sunday School convention in Smith's chapel on the Mexia circuit, will send a few subscribers to the paper as well as the briefs of the session. Success to the cause so ably represented by the VOICE OF MISSIONS—a paper of our connection so long needed to represent truthfully in Texas, facts here and elsewhere. Texas now has the best crops it has had for many years. Reports for coming Conferences are quite flattering. We shall do our best in reports to gladden the heart of Bishop Salter, D. D., (vice) Bishop J. H. Armstrong, D. D., (deceased.) Crops in the southern portion of the state are good and will be gathered, usual time—in the northern portions good, but late, by reason of heavy and continued rains and cold weather, but the outlook is bright. Pray for us.

Respectfully,
W. D. F. PYLE,
P. E. Waxihatchie District A. M. E. Church, August 2d, 1898.

THE National Baptist Convention and the Foreign Mission Board of the same church appears to have set apart Sabbath, July 31st, as a day of prayer and giving for the Missionaries in Africa. We did not get the notice in time for it to appear in the VOICE, but we hope they were abundantly successful.

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Effective January 9th, the Central of Georgia Railway Company will extend their suburban train service Atlanta to Jonesboro. Following will be the schedule, daily except Sunday: Leave Jonesboro 5:50 a.m.; arrive Atlanta 6:45 a.m.; leave Atlanta 12:06 p.m.; arrive Jonesboro 12:56 p.m.; leave Jonesboro 1:15 p.m.; arrive Atlanta 2:05 p.m.; leave Atlanta 6:10 p.m.; arrive Jonesboro 7:10 p.m. Following trains will run Sunday: Leave Jonesbo 8 a.m.; arrive Atlanta 8:55 a.m; leave Atlanta 12:50 p.m.; arrive Jonesboro 1:45 p.m. In addition to above schedule suburban train will make regular trips to and from Hapeville as heretofore.

Trains Nos. 1, 2, 3, 4, 11 and 12 will run as heretofore.

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J. C. HAILE, General Passenger Agent.
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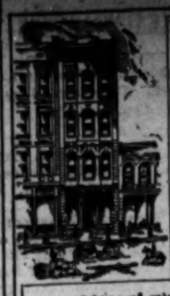

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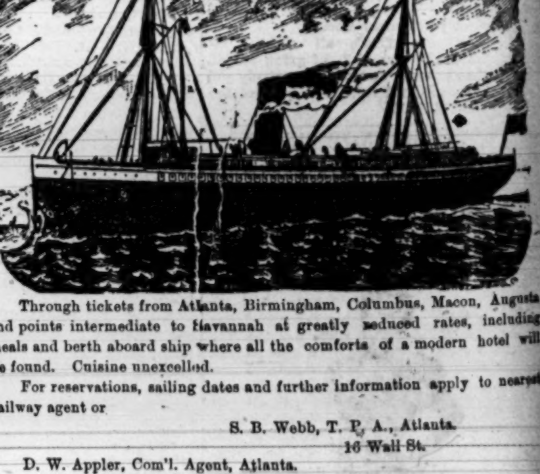

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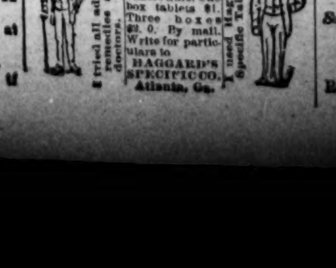

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